

Corona: a mass psychological view with Psychoanalyst Franz Renggli

A Conversation with [Bastian Barucker](#)

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If we hate then we can keep the bad away from us, that is then in the other or the unvaccinated who is not afraid of the viruses and we ourselves are good. We can make a clear division and that is what I notice more and more in our society.

Dear Franz, I decided to visit you in order to have a conversation with you. You are a biologist, you are a psychoanalyst and you are a body-psycho therapist and you have been accompanying families, people, individuals, couples on their path of personality development for fifty years in your own practice, I would say, and my concern and my reason for visiting you is that I have actually been dealing with the situation in our country, Germany, but also in your country, Switzerland, in the course of the Corona events for, yes, two years now. And there is a lot of medical information about this, and it is all relevant and interesting, and anyone who wants to can look at important key figures about corona. He can look at how old the people are who die there and how full are any hospitals and a lot has already been said about it and also published. And it will not be exactly the topic of our conversation, or perhaps only marginally, but what has interested me much more for actually a year is what lies underneath this happening possibly. What are mass psychological phenomena or influencing factors and therefore you as a conversation partner, because I have the impression that you have or have had valuable experiences that can help us understand what is happening here. Maybe even topics independently, because I think they are topics that repeat themselves and my concern actually for this conversation is of course that we learn and see what is happening now and maybe get away from the data and facts and look underneath. So have the courage to look underneath to realize aha, this is what lies underneath and the next time we encounter something similar, maybe we already know it and can classify it differently. And that is actually my wish for our conversation. And first of all, I also want to thank you for taking the time that we can sit down here with you and discuss these things. And my request to you before we get into this topic so directly would be that you say and explain to me briefly when people come to you and you work with them, accompany them, what do you do there? What does your work look like, what happens there? #00:02:38-9#

B: Maybe a little addition to your idea. That's all right, psychoanalyst, body psycho-therapist, but for about twenty-five years I've specialized in pregnancy and birth, because I realize that the crucial time is not only in the first year of life, first two years of life, but the basic development begins in the womb inside. And prenatal medicine, for example, can show that the most important imprinting happens in pregnancy in that pregnancy decides whether we are more healthy or sick in life and what diseases we have and how we grow old and how we die. And not only in pregnancy, but it has been able to determine in the first three months, then when the organs are formed. This is the most decisive, formative time and we from prenatal psychotherapy have been researching the same thing for about a hundred years, that the really decisive time that shapes our life and our behavior happens in pregnancy and there at the beginning of pregnancy. That's just as a little bit of an addendum. The people who come to me, sometimes of course they know what I specialize in or have already seen a lecture and come for that. But they are actually quite normal problems. So not trained problems, but they are

people who have depression, who have anxiety, who can't work, have problems with conflict, I work with couples. There is nothing that doesn't exist and when mothers come with babies, of course they have heard that there is someone who works with babies. For example, when babies cry a lot or can't sleep or vomit everything they eat, have any illnesses and they feel there is something that can't be explained medically. And then I work with the babies and with their parents. That's one thing, but most of it is, I work with adults, and with adults I work mostly in groups, because that's much more constructive, goes into depth much faster and really changes things. I don't work individual therapy anymore, but would be my practice full. #00:05:27-5#

I: And I suppose because it's also become your focus that through this work you've always noticed that a lot of conflicts that come up everyday have a lot to do with what people experienced very early on in their lives? #00:05:41-3#

B: Of course, that's my everyday life. So I can tell you that right now I'm writing a book about couples and what my concern is in this book is that couples have conflicts over and over again regarding the children, regarding, I don't know what they get into conflict about. And what I find is that the really deep imprints of our fears come from this very first period of life and what my concern will be in this book is to show the couples that they do not go on the attack and virtually insult the partner, but first stay with themselves and feel, sleep one night and then feel, this is my old vulnerability again. And then they can face the partner and say, you know, it's so crazy how I always get very easily triggered by you into my old hurts, because the hurts that are really deep, they all come from the beginning of the pregnancy. And when couples deal with each other like that, very attentive to what's happening in me, not so much what's happening in the partner, what's happening in me and where am I reacting and where are my fears and where is my body reacting with pain, then the partnership is the best possibility to get to know one's own early history. Partnerschaft or, and this is the other possibility, with children. Children are our great teachers, if we don't educate them. It is possible, of course. That we really learn, what is my son showing me? What is my daughter showing me? That's the other thing. #00:07:40-2#

I: And there we are, I think, at a good starting point to jump into the corona topic, because you speak here of an attention and also of a sensitivity towards one's own personality. So there is something in me, something is stirring in me and instead of immediately going outside, there is the impulse to feel and to stay with oneself. So also to have the courage to stay with oneself, because of course it's also easier and faster, because it's easier to go over to the other. #00:08:08-4#

B: Is always easier. #00:08:08-5#

I: Exactly. And my impression, that's where we'll talk about it in more detail, that happens in couples and I think that happens socially with groups and the other interactions. And that's where we're going to talk about it some more because I think it's a very good preparation for where we want to go. And before we wander off individual stations maybe with me, I always like to call it looking for traces, because I come from an attitude so to speak, I'm interested in traces. What left what traces and I try to stay open and not know what's going to come out. But I try to do a trace search first. And that's actually why I'm talking to you. I'm actually on a trace hunt. And before we discuss the things that you've experienced and also how you see them, I'm quite happy to start actually asking you personally, already in terms of Corona, how have you personally experienced the last two years? What feelings has this time also evoked in you? What has simply been your personal experience before we get into it professionally, what's involved? #00:09:12-8#

B: I want to tell you first, before I say anything personally, I can. Something that I've been interested in all my life, I've been interested in all my life around the first year of human life. And through detours, can we talk about it, I came to deal with the plague in the Middle Ages and the plague in the Middle Ages, there died more than a third of the population and my hypothesis, I'm not a historian. I don't know anything about history. My hypothesis was, when I was dealing with it, that must have been an insane crisis, that so many people died then and the fleas and the rats, those are just sort of the carriers. That is a deepest shock in the human being. And what interested me is that I had the feeling when I wrote this plague book that today we are approaching more and more again such a crisis point and I actually wanted to write my plague book thirty years ago to warn people. If you go on like this, we will end up in such a catastrophe again. And then came the bird flu and the swine flu and I always thought that could be the trigger now and then it died down again and was out of the window, out of the press and out of people's consciousness. And now I come to me personally. When Corona came, strangely enough, I was like relieved. Finally, I always suspected that this was coming, and not harmlessly, just in Europe like the plague, but worldwide. That was my clear vision. The world will collapse into chaos and so I was relieved at first, because of course I also doubted myself. Am I seeing ghosts and am I crazy or am I really seeing something real and when I saw what Corona is doing to our society, that was oh for me at first, I always suspected that was coming. Personally, it's difficult for me because I was more and more marginalized. In the end, I wasn't allowed to do anything at all. I wasn't allowed to go to restaurants, I wasn't allowed to ride on German trains, I was only allowed to enter stores wearing a mask. I was no longer allowed to go to climbing gyms, no cinema, no theater, I really felt more and more restricted. I only lived in my house, did my practice and went out into nature from time to time. And otherwise I was completely restricted. In addition, we were accused more and more from the official side. The inoculated, you are to blame that the epidemic is still there. So we are the new Jews, we are in the dock and we are to blame. I realized that this weighed on me, this permanent restriction and the ever-increasing accusation. And the threat that one day I won't be allowed to practice my profession because I'm a health care professional. #00:13:06-1#

I: That's very understandable. I found a quote from you. I just want to quote that because you just said now, you were like waiting for this. And you write in your book from 2020, it's about this mass psychology or mass psychosis you also call it, I'll quote. So the madness in the western occident has been limited, there it goes then after the witch burning and after the plague, respectively disappeared behind the walls of the asylums and that by a greater and greater adaptation performance. Work and duty have become the supreme values. The lunatics are locked up, Europe has returned to normality. Order and graveyard peace reign in the Occident, the expression of a perfect split, for insanity now rages within every human being, split off from every conscious experience, tightly walled into the unconscious. We are normal, only the others are crazy. I found that very interesting in preparation for our conversation. #00:14:08-3#

B: That's a core quote that you took out of there, that's clear. #00:14:12-6#

I: And now Corona comes, it relieves you like in a way. It also burdens you, you also just described it and certainly you look then as a person you're involved and you experience things, but of course you also look with your whole professional experience at what's happening, I would assume. And in your book you already mention mass psychosis, some talk about mass movement, some talk about mass psychology. What do you think are the core elements that are going on in mass psychology right now? What feelings are present in society? What happens to people when they get into such a state or when such a crisis comes upon them? What did you perceive? #00:14:55-5#

B: What I've noticed or think I've noticed is that in the Corona Age, people's fears are coming to the surface more and more. They were really well covered up with illness. There you are nice and quiet, you are allowed to be quiet, cancer or heart attack or any other serious illness and is normal to the outside and with our addictive substances. Of course, they are there universally. The fear is fixed in the unconscious as if banished and then there is the enemy thinking. So the evil Russians and the evil Chinese and we have to fight them and with these three pillars, with peace and with addiction and with disease we have banished the fears. And what I'm finding is that through Corona those fears have like erupted. Now some of this chaos that I've felt for a long time of course, that I've been working with and where I'm trying to release people more and more from that when I'm working with them, to get to those early, violent fears, to release them, to let them heal. They erupted like collectively and earlier the fears were more the division East, West, the division of Europe, the Cold War. Then, stupidly, Soviet Bolshevism collapsed and we no longer had an image of the enemy, and then came terror as the great image of the enemy, and that has now served for twenty years. But slowly that is becoming a bit fragile and there was the fear of a mass epidemic like a new enemy image that we have and now not some Arab terrorist who might be there to invade us or invade America, but the virus that threatens the whole world. That's like a possibility that our fears have broken out anew through this, through this invisible virus. Now they've really broken out. #00:17:22-5#

I: So it's like, do we need an object to be afraid of? #00:17:28-6#

B: Apparently. Respectively the other way around, the fear potential, of course I would like to talk to you about that, the fear potential in people inside is huge and there has been like an outbreak now. #00:17:44-8#

I: And now we're at the fear potential. Fear was a big point I wanted to discuss with you. We have in Germany a paper, already in the beginning or spring 2020 of the federal government was disclosed, it says drinne, because the numbers do not give it that one, or all should be very afraid, we need images and a communication that puts the population in a state of shock, quote. That is, someone here is aware of the fact that people can be put into fear and that it can possibly be helpful to generate a certain behavior. So that means fear has actually been a huge topic for the last two years. And that's what I wanted to talk to you about as well. Are we a society that is majority occupied by great fear without knowing it and if so, where does that come from? #00:18:40-8-

B: Exactly like that. Possessed by fear without knowing it. That was your opening quote. It's all walled thickly into the unconscious and crazy are the others and we are normal and we function. And that's also the motto of why we function and how we function, namely infinitely industrious, an infinite ambition that we have developed in our society. Where does that come from? And that's a concern of mine that has been around me all my life. Since I am a biologist, my professor has given me the task of dealing with the child in the first year of life and what I find is that in this first year of life is the absolutely most important experience of the child. The attachment of the child to the mommy or to the daddy or to both. #00:19:39-3#

I: Maybe let's define first year of life. You say from conception, the first twelve months or from birth? #00:19:44-3#

B: No, from birth. Now, my research always goes, because I'm still prenatally unencumbered, really from birth the twelve months or the first two years of life. And that's where I find that in the first year of life, the crucial experience is the child's attachment to the mother, and that attachment determines the child's self-esteem for a lifetime. So if the bond is good and secure, then this baby develops a

wonderful self-confidence and from there it is possible for it to discover the world full of curiosity on the one hand and full of joy of life on the other. It really goes like on a voyage of discovery for a lifetime. And if the bond is not good or is insecure, that overshadows a lifetime. And now maybe a little swoop prenatally. If the bond is not secure, the mother is not only insecure towards her child from birth, but if she is so insecure with her child, this already has an impact on what the child has experienced during pregnancy. But I'll put that aside now. The first year of life is decisive for how the child experiences the bond with the parents. And then I found out that in all original cultures the children, and that was my topic, why I was put there on this literature, that the child is always put on the body around and with all peoples, they make it all again so a little differently, but universal is that the small children are not left alone in the first year of life. That is, if a baby cries, the mummy immediately, or another person, immediately takes it on the body until it calms down again and if we go back further in evolution, the apes do this permanently. There's that, the mama still a fur and the baby can cling to the fur of the mama, with hands and feet and a baby after birth is in permanent body contact with the mother and only when it can move slowly, the baby monkey begins to detach itself from the mother. This is exactly how the original peoples do it, without having fur, without a baby clinging to the mother's fur, it is in permanent body contact with the mom or with another person. And that's during the day and at night. And then I noticed and when people started to build cities and the first cities were built in Sumer, in the ancient near Orient, cities and with that the magnificent buildings and the temples and the stepped towers and then later in Egypt the pyramids. Then there is the hierarchization of society and at the top the king. At the moment, when the cities come, mama around baby is separated from each other and this separation is now about five to seven thousand years old and that means the baby is no longer in permanent physical contact with the mama and the crying level of the children increases enormously in the cities. And my conviction is that this is of course an incredibly difficult situation when a baby only lives with its mother and the closest family together in a house and no longer in a village of fifty to a hundred people where all the people know each other and a baby is with its mother and then with its aunt and then with a sister. It's permanently surrounded by people. If that is permanently alone, it must also the mother, so the depressiveness of the mothers increases, the fears of the babies grow and I understood that as an emotional adaptation to the alienated life in the houses. That was quasi necessary to disturb this early development, so that the people have endured that at all and only a small reference, the Sumerians, they have been completely surprised by the child crying and did not know any more what they should do with their children. There is a medicine text that says, for example, Baby, why are you crying so much? You were so calm in your mother's womb. The gods in heaven can't sleep anymore. Gods in heaven can't sleep anymore, now you can imagine how loudly they experienced this, this crying and were virtually flooded by it and accordingly the Sumerians, who did this for the first time in the history of the world, are a people that we would call borderline today. They are so always very close to psychotic structures. And this separation remains. In all advanced cultures, mommy and baby are separated from each other. And I noticed that all over the world and then I was interested in the plague book, when I noticed that so many people died I asked myself, how was it with us, in our culture, when they flourished? With us there was once the Roman Empire and then came the various Germanic tribes, but at some point there was a center of cities in our country. First in Italy and then in Germany and in the Netherlands and later in Bohemia. How was that handled in our country? It's called commercial capitalism, when our culture began to flourish. And that's when I noticed that the baby wasn't allowed at night, during the day it was separated in all advanced cultures, so it was in ours. But at night the baby was not allowed to sleep with the mother. That's what the priests preached about a hundred and fifty years before the outbreak of the plague, and the baby was banished to the cradle. And that means the crying level went up quite a bit more intensely with these babies. And now I'm making a big deal about the conclusion of our culture. I then found, at some point, Europe returned to normal because we were really surprised by the insanity. So I remember the burning of witches, Europe collectively fell into a psychosis. The Europeans were out of their depth

and then they locked up all the lunatics and all the unemployed and all the antisocials and everything that wasn't normal was locked up. And so Europe has returned to normal, but of course the separation between mother and child is not undone, but that has permanently evolved. I remind you that, the cradles then went out of fashion, but for that a child needed its own room, it needed rest. Then you have as a new achievement that it must be fed only every four hours. That is, with each new invention, the level of crying, the level of anxiety was increased again. And indeed considerably, what happens there at the beginning of life. Until the birth in the clinic, where mother and child are separated from each other, then, when the child has come through this incredible stress of birth and would absolutely need the proximity of the mother and her calming effect of body contact, there mom and baby are separated from each other for a week. This is just an absolute insanity what our culture has invented to increase more and more the fears of the people. What I wanted to develop for you is that this insanity has been pushed further and further, the separation of mother and child, and since recently, since the clinic birth, since about a hundred years ago, mother and child are separated immediately after birth. There where it is most sensitive after birth, it should feel the closeness of the mother and yet it is separated from the mother for a whole week. So our culture was abysmal, in witnessing deeper and deeper and more psychotic fears. That's what I find and there I would like, so that I don't, so to speak, with a raven black, no, it's raven black what I say. Namely that in industrial capitalism as a basis a psychotic structure was coined. That's how industrial capitalism worked and that's the only way it worked. We need these fears. There has been for about seventy years there has been the hippie movement and the hippie women, Make Love not War, took the babies back on their bodies and in long slings and carried those around day and night. That is, through the hippie movement, a new culture really emerged between mother and child and when the hippies after 1960 to 70, that slowly disappeared, that became a mass movement. And there was never a big guru who said, but you have to carry the children around again, that's good for the children and to let the fears weaken, but that has also grown out of this hippie movement continuously and are today both parents who are increasingly concerned when their children cry and they want to take their children on the body again and the very progressive families may already sleep the baby in the bed of the parents again. That is, they hear the crying of the children as fears of death and they want that these fears of death, that the fears of the children become as small as possible, that they can grow up with a good self-esteem. And this is a completely new situation in human history, and I would estimate that today about a third of the population has gone down this path of understanding the tears as fear signals and reassuring the children. And we don't have to wait until these babies are in power and change our fortunes, but what I'm finding and this is very important now is that parents who are doing this are changing themselves. It's like a new generation of people with a much greater humanity, because the crazy thing is, the baby then continues to cry on the mommy's body. And that's an incredibly hard situation. I think you know that as a father, how much that triggers us and that is a great strength of character that these parents need, that they do not let themselves be distracted by their environment, but really say I stand by it. I realize that my child is not doing well. I stand up for my child. These parents do justice to an infinite number of feelings and they change themselves. And this is a new generation, and I would define this new generation by the fact that they don't just see all the conflicts on the outside, but are very sensitized to their own vulnerabilities. And they don't just slide into drugs, into addiction and propagate diseases and wars, but they are really sensitive to what's happening on the inside. So I believe as we can say that our society is getting into a deeper and deeper psychotic development, that there has been a new healing, a mass healing, in that the parents have changed themselves. And that gives me infinite hope for the

future. It looks pitch black for the future, the immediate future, but for the longer future there is something infinitely beautiful that can no longer be destroyed. That's been a bit of a long answer.

#00:32:45-2#

I: No, it's super good. It's beautiful pictures and many points are also very interesting and important for me. In principle, yes, it is a return to what was originally once normal or natural. #00:32:57-3#

B: Exactly. #00:32:59-0#

I: That is yes, as you also mention yourself, I also already know, but so to speak I am not completely unbiased, because I have dealt with it a lot. We are now returning to a natural behavior to then allow children to have a development that they, I would say naturally deserve or that they actually deserve or once had. And even if it's pitch black, I'm already a fan of first uncovering what else is there. I think the hopeful aspect is very important and I want to devote more time to it in our conversation, and I think it's great that you're already mentioning it. As a person, as a human being, as a father, I can go along with a lot of what you say and also as someone who accompanies people with it, I can also go along with it very much. Nevertheless, there are two things that are important to me. First, I, many people in turn, also have a certain resistance to approach this thought, first of all, there is so much fear in our society and also to approach the thought, where does it come from? Because of course it is easier to be afraid of a virus or of a supposed terrorist attack than to experience the fear that lives inside me. Which is, as you beautifully describe, a fear of death that is intentionally hidden. And my conversation, however, is also a concern, actually an encouragement, to approach it. Each to their own, of course. But a couple of things that are still important to me about the Corona event that also have to do with that, I'd like to address again, I'd also like your perspective. We've talked about fear and about, really, the saturation of society with fear. That's just a status quo that we have. Of course, there's a need to change that. But my experience is also another one. We also have, I also experienced in the Corona time, an obedience and a trust towards authorities. So the others will already know what is right, they are already right, they could never be wrong. And always in conversations when I said, yes, but look, when I go on the search for clues myself and look at the numbers myself or think about the raw data myself, obvious contradictions come up. And one reaction that I have received quite often is, yes, but that can't be. And I experience it as a defense and a denial. It can't be because it's not allowed to be. And that's where I would have been interested in your perspective as well. What happens when I present someone with information, or research results, that don't have to be the truth, but I've found it out in any case, and the other person doesn't want to know it at all, though, and denies that it can even still be possible. What happens? #00:35:38-2#

B: I'll give you a roundabout answer. At that time in Italy and then from Italy all over Europe this mass psychosis broke out, the plague and in this plague in about a hundred years later the witches were burned. Collectively, Europe fell into a psychosis at that time and the important thing about this mass psychosis is that people, we might have to say what psychosis is in the first place, but the most important criterion that comes to my mind is that they lose touch with reality. First of all, again, what is psychosis? Depth psychology states that psychotics tend to go into a radical split. There is only good and only evil, and there is no touch in between. And the fears are so great that these two poles must be torn apart. If we look at ourselves, we can say there are qualities about us that we like and then there are qualities that we are a bit bothered by and we don't like those so much. Or we have partners that we love, but there are also sides that we find very distressing about our partner. So we can always put good and bad together. We know that they belong together in every human being and the psychotic tears them completely apart. The best example of this from history, the Aryan race and the six million exterminated Jews. The evil must not only be excluded in the end, but it must be destroyed. And for this it is important to lose touch with reality. Let's go back to the burning of witches. People at that time were really convinced that these evil women wanted to destroy humanity, Christianity, and they were no longer amenable to arguments. You don't get people by strong arguments anymore. And that's what I'm finding now. You can go to such lengths and get sources and where people ah, that's how it is. But

they're no longer accessible. I notice that at a certain point they then slide like into rage and as soon as they are brought to the core of the story, they vehemently reject what could come there as a reasonable argument. That's part of the psychosis, that's part of our normality today, that we're no longer amenable to argument. That's why I personally have given up trying to convince fellow human beings, but when I talk to people I simply say what the belief is and what my information is, and then I see what kind of fertile ground that falls on. But to convince someone that there are these viruses, that they are not as dangerous as you think or as we think today, that is practically impossible. We have lost touch with reality you have to know. #00:39:15-9#

I: In the course of this I would like to tell you what impression I sometimes have and I would be interested in what you think about it. I sometimes have the impression, also because of course my work, that this denial or this belief in authorities is also a kind of projection. Namely, that people, I know quite a few people, for example, also come to me and say that everything was fine in my childhood, there was nothing bad. And I know that it's never true. That is not an accusation. And if someone now trusts those who are in power or those who are responsible, those in authority. I think that there is a bit of parental projection going on. That I give my trust to someone who is supposed to take care of me and therefore I think he's already doing it right. We as a very small child. And if someone now comes and says, maybe those you trust are also acting incorrectly. That can also be, so to speak, unconsciously faulty or unknowingly faulty. Then, this is my working hypothesis, it could touch on a pain that I already know this. I may have trusted someone before and wanted them to only take good care of me, even completely unconditionally and only looking out for my interests. But maybe it wasn't like that when I was a little child. But I may not know anything about that. But that's why there's such a barrier, it can't be. And I would be interested, what do you think about this hypothesis? #00:40:41-9#

B: I think you're wonderful. I have nothing to add, take it one on one, really like that. I also see it that way. #00:40:50-9#

I: And there it is then also, you simply say then, when this blockade, the denial occurs, it is actually no longer possible to speak argumentatively, but then it is a matter of finding one's peace with the fact that we have different opinions and/ #00:41:04-3#

B: You can't reach these people anymore. You have built a complete barrier, a complete blockade and you can't break through that, you can't. #00:41:15-9#

I: Because many also chafe in there, wanting to convince others. So they fall into a difficult behavior of wanting to proselytize others, so that they finally understand that the truth is what they think it is. But with that, they only commit the same behavior that they actually denounce in the other person, and they rub themselves up the wrong way. #00:41:35-7#

B: Yeah. And I think one way of reaching people is argumentatively and not argumentatively, they were promised that if you all vaccinate yourselves now, then this epidemic will have disappeared, and now they're finding out in Israel that even after four vaccinations there's a high incidence rate, that people are realizing, well, that's not true about vaccination. We can be vaccinated three times a year now, but that doesn't help that we still get Corona. And then they realize that the statements, what is presented to us today as a narrative, where the evil sits and where the dangerous sits and where the death fears sit, that this narrative is no longer true. You can see it from the facts. They're vaccinated three times and they still get Corona. #00:42:30-8#

I: And are now facing this internal process that they realize what they were told is not true. And what do they do with it now emotionally? #00:42:39-0#

B: Then there's probably quite a bit of hell going on, because they then start to become reflective and feel, inwardly, what is, or look for, what's wrong with our society that we're so sick? But that's a necessary process for our society to really change. We can't take that away from people, to get into this fear threshold, into this fear situation. On the contrary, I think it's highly productive, and I have exactly the same experience as you. It's an absolute denial and when that slowly starts to crumble, then they are open to processes inside and that's where something significant will change in our society. And for me it's also important that there are more and more people who stand there, so to speak, and are not consumed by fears, but simply say that when we go inside, there are many feelings, there are many fears. But we can work with that and we've developed methods to mitigate those fears. #00:43:53-4#

I: So it actually needs a space, so that what comes up now also with the people who believed they were doing the right thing, when they start to doubt, do they actually need accompaniment, a space to be able to approach their doubts at all in a safe framework? #00:44:08-3#

B: Yes, exactly. And it needs, I would think, not only psychotherapists who accompany individuals or groups or couples, but also therapists for the general good, who sort of stand up for that and help people to contain their fears. #00:44:29-5#

I: On this point of denial, one more thing struck me. There I don't know how it is in Switzerland. In Germany it was very strong. We have experienced an extreme division of society also, very aggressive mood in society, hostility. #00:44:42-7#

B: Switzerland exactly the same. #00:44:44-8#

I: And this issue of hate I noticed there too. So and here I ask you and also assume myself that of course the hatred that is now partly showing itself, so we have heard such statements, yes, unvaccinated people are not allowed, should no longer be treated, then they should just die in the intensive care unit. I could make a list of these now. These are all statements that have shaken me to the core. That such a thing is socially acceptable to be said. So and there is also a hatred towards others that was never so obvious or never allowed to be expressed in such a way in my lifetime in Germany. #00:45:24-6#

B: So Germany still has National Socialism in the Second World War, it broke out there and now these structures are breaking out again, that's so. #00:45:34-9#

I: And now back to this tracker question. Where is it then, so where does this great potential for hatred in our society come from? #00:45:47-0#

B: That's a hot topic. And that's important to really talk about. My principle experience in therapies is that the earlier we get hurt and the more violently we get hurt, the more violently the anger potential, the aggression potential is inside of us. We are really, we can all become murderers in an appropriate situation. That is, the intensity of the hatred that comes out today is an expression of how hurt we all feel. I always have that also, when I accompany people into such very deep states and early chaotic fears, always as a background, that the intensity of the fear says something about the intensity of the original injury. And we reflexively want to protect ourselves against injuries, that is a basic biological law, so that we don't have to die ourselves. That's really when fear becomes pure biology. That's the reason why we resist so fiercely, why these fears have erupted so violently now. Because they have

built up more and more over centuries and can no longer be calmed down by illness and by addiction and by wars, enemy images. And then the individual person is helplessly at the mercy of these fears and must begin to find a new world view or to find his way in this new world with fears. #00:47:38-4#

I: So the hatred is an expression of an actual early childhood injury, a severe injury, and the hatred is the way to not feel that or to escape that? So what advantage is there for the person then to feel hatred or to spread hatred or to act out hatred? #00:47:59-6#

B: Yes, again, the Aryan race and the six million Jews destroyed, they were destroyed in order to maintain this megalomania that broke out in Germany at that time. So if we hate, then we can keep the bad away from us. That is then in the other one, or in the unvaccinated one, who is not afraid of the viruses and we ourselves are good. We can make a clear division there and that is what I notice more and more in our society. For example, I have a friend and he says his anger level against all the people, is a friend of mine with whom I always go hiking, but with whom I can talk openly about everything and he says his anger level would rise so enormously at all the people who are not vaccinated/ #00:48:57-1#

I: So at you? #00:48:57-6#

B: Of course. And I tell him, I get more and more fierce anger at this society, how I'm being marginalized and the unvaccinated are the new Jews in this society. But we can talk about it and I take him very seriously and he takes me very seriously and that's a ray of hope that we can talk to each other and we can observe how these anger potentials rise. And for me, of course, it's like this that I ask myself when these feelings of anger become so intense, also towards our society and how destructive we are and how destructively we deal with the environment and with other people, for example with continents like Africa, colonialism, that is simply a crime what is happening there today or in the last hundred, two hundred years. Then I feel that this anger at what is happening today always has something to do with a destructive anger that is inside me. And then it is important to feel this rage and first of all to feel where this rage comes from and then my perspective also changes and I am no longer angry at all these social structures, but I say that capitalism has now developed for seven thousand years. Since the Sumerians, they developed the money to distribute their wealth in the cities, today we have come to the end point of capitalism that I think if we would continue like this, that humanity would end in a collective suicide, in a genocide. And that's why these structures have to break down. I also don't think that there are reforms, that you could change this and that, but that really, that has to break now, this kind of capitalist structure and if you look at it like that, suddenly you can also observe the people in there without getting angry at them. I want to give you an example of that. When I accompany the people in these early processes to the origin, how they came into being, these are such murderous feelings of rage that break out there and that break out in the groups. The groups are then the amplifiers of what is hidden in the people. Then I can approach this person very empathetically and realize where this comes from and where he has felt hurt with the mom and with the dad. And now comes the important story. When I tell the person at the end, when you have calmed down, when you have had new experience, I would also be ready to talk with your mother and, if she wants, with your father together. Only I want to warn you. I will deal with your mom just as sensitively and empathetically as I did with you today in this work. You don't have to be afraid of that, because your mom was broken by her parents just as your dad was broken by his parents. It all goes, we're in a psychotic society, it all goes back infinitely far and that's then very nice to observe what people do in such encounters with parents when they can express all their anger for the first time, but the mommy is really one hundred percent protected and they can express all these feelings of anger and the other day someone told me he had a new relationship with his mother. A very loving one that he never imagined

he would have. If we apply this to society, then we can also understand these structures and then these people up there, the pharmaceutical industry and the bankers and the politicians and the press people, are not evil, but they are victims of this collective insanity into which we have manipulated ourselves and then we can actually only be grateful to Bill Gates that he shows us how these money flows today and how you get money today. And in addition, and now I'm saying something very important about our society, addiction is defined by the fact that because we didn't get the original warmth and security and love, we have to have an addictive substance. Let's take heroin, the strongest drug. It's like that and this addictive drug we can't say, now we've had enough. Now we don't need it anymore or now we are trying to lose weight, but every addiction is characterized by the fact that the addictive substance must be permanently increased. Permanently, otherwise the addiction system collapses. And so I understand, as these people who decisively shape this society with their power, with their money monopoly, that they can't do anything else. The money can only become permanently even faster, even richer. That is the essence of addiction. Because I believe that behind this capitalist development is an immense greed, an immense addiction, and they want to compensate via money on the one hand or via power for what they originally feel hurt and want to seal themselves off from this original hurt. This can only go on permanently and that's where capitalism breaks down. If you think about it, the gap between rich and poor is widening faster and faster and since Corona this speed is breathtaking and we here are whining at the highest level. There are starvation deaths again in Africa, millions and that's crazy what we're doing, how that gap is really driving us to ruin. And it has to, and not a revolution. We can't pick up the gun and try to change that. God knows socialism has shown that, and other revolutions, but the revolution has to come from within, and that's where I'm infinitely hopeful about these hippies, about these new mass movements. That people really take their children on their bodies again and carry them around and start to change themselves through that. What I see, it needs this breaking, otherwise we would destroy ourselves or I also see that there is an enormous healing potential emerging in the underground. #00:56:13-9#

I: So the crisis as an opportunity and it is revealed what it is actually about, what is actually going on in this society. Now I found your picture quite beautiful, that is the addiction actually out of a huge lack or a huge pain and both the population is addicted, maybe to consumption, maybe to distraction, whatever, but also the, yes, maybe the politicians or the still people with more power are themselves addicted to recognition, to appreciation, but are looking for something that they will never find there. That's why they're looking as always, all the time. #00:56:48-0#

B: Yes, and it has to become more and more. #00:56:49-1#

I: And it has to become more and more. That's why it's endless and we still live based on nature and there are still natural laws and it's clear that at some point it has to end. It is not always possible. There we are again with a topic, before I want to ask you explicitly again, what is the change that is happening now in the positive, yes? And what can we do there and what is happening there right now? To me, again and again, the topic of power and powerlessness comes to me in all this happening, because you had already mentioned that several times now, power and powerlessness. And also on the subject of hate. My impression is, as long as I can see someone else as an enemy, it could be a virus, it could be whatever, I have the power to act against it and have empowered like me not to be powerless actually. And my impression is that quite often it's about just not being powerless. Isn't that what also plays into this madness of wanting to have power? #00:57:45-2#

B: There you have absolutely hit the hottest point. That's probably what you'll have experienced, because aggression is an important issue, sexuality is an important issue, grief is an important issue. There are so many different hotspots in our lives inside. But the real hotspot is powerlessness. That's

where we break down inside and if you think about it again, that this separation between mother and child naturally casts a shadow on our development and that the real development starts inside the womb and that means it's always the mothers. They are to blame for everything. Of course, this is not so, but the fathers just the same. When the parents become insecure, so to speak, when a child comes and their fears begin, then the injury begins at the beginning of life, and for this an example or an important statement about our society. A quarter of all people in the whole world are aborted and if we have two percent suicides in a society, that indicates that about thirty percent of the population is acutely depressed. Now you can imagine, a quarter of all people, how much rejection towards a baby first breaks out when the parents realize, ey, there's a child coming. And again, these are not bad parents. Nor are they the ones who have abortions, but they are parents who themselves had parents who rejected them, who in turn had grandparents who rejected them. This is an endless generation back or as Emerson, the great prenatal body psychotherapist says, the negativity, the rejection is the great primal experience that we all have to go through. At the beginning of life, when the parents say no, I don't want a child. That's a big, often a big shock and that's what all babies have to deal with in the womb already, not just through separation. And the task is to painstakingly approach these original hurts and the most original feeling is total powerlessness, total helplessness. And then the babies realize how bad the parents are. They feel everything. That's the prenatal therapy. The parents, they feel everything and they would like to help the parents and of course they are totally powerless and they can't do that and that's where the whole, big development starts absolutely at the beginning of life. When the babies realize, I was looking forward to this mommy and I was looking forward to this daddy, I was looking forward to coming into this world, I want to learn something new here and now they first realize this defensive front that comes from society, that the parents first fall into a shock under certain circumstances when they realize that they are pregnant. So that has really, really deep feelings and the main feeling that remains is shame. That's just as intense as the powerlessness, shame and shame ultimately means I shouldn't be there. I'm not welcome, I shouldn't have come, I shouldn't have burdened this mom, this dad, and then that's really extremely limiting for a lifetime, powerlessness and shame. #01:01:40-7#

I: And I just think it fits so well with Corona because people try to have power over something which shows them that they can't exercise much power and that probably reminds them of a powerlessness that they find so uncomfortable that every attempt to do quite a lot to finally regain power and meanwhile now after two years my guess is also not to have the self-worth to admit, most of it was not purposeful. And that's why I find this time Corona, the powerlessness and our dealing, for me anyway with powerlessness or with something that we can't control, actually formidable, to learn, as you also say so beautifully, from it, yes, how do we deal with something that we don't control and over which we don't have the power? And are we as a society willing to practice trust and say, we're doing the best we can, but we just don't have power over it? #01:02:40-9#

B: Absolutely, exactly the core affected. Or the more money they make or the more power they have, the more the original sense of powerlessness was in those people and it's hidden and walled up thick, thick, thick. They have no, not the slightest idea about that. That's the dangerous thing. #01:03:02-3#

I: And the problematic thing is that these people then mostly but make important decisions because they also got into this position that they're in there. #01:03:10-8#

B: You know and to that I could add, when you talk about this powerlessness and about this aggression. If in a partnership inside I feel hurt, so to speak, and I say to myself, I'm not going to put up with this anymore and you build up your secret weapon of how to hit your partner or your partner, then you're on the wrong track with a hundred percent guarantee. This means that you cannot save a relationship or

change a relationship in this way, but you can only change yourself by reflecting on yourself and asking yourself, "What is it in me that makes me explode again and again? Applied to society, and now I am saying something very daring, we can really only change from these psychotic structures if we have abolished all armies in the whole world. As long as we have armies, it's like a psychotic structure set in cement that can't be changed. And we here in Switzerland had the chance about thirty years ago for the first time, as the first country. And it was 36 percent of the people who were for the abolition of the army and how we get out of this impasse, not only of wealth, but that we destroy the nuclear weapons, that we destroy all the chemical weapons and now the latest, where do we have it, yes, such a bioreactor, where we have developed biological weapons and these weapons can these biological weapons can immediately wipe out half of humanity. What insanity is hidden there. And if we don't get away from all these weapons, ultimately we don't stand a chance. And then, a concern of mine, also stop the wars against the animals, our slaughterhouses. And again, how do we get out of that. I simply hope for quite enormous developments, which are probably already noticeable today, but since we don't even know yet what is coming up to us through this enormous, new humanity and peacefulness and no longer go on the offensive, but always feel inward, that is my main recipe. I don't go out on the streets, demonstrating is what I used to do, but my main way is to entice more and more people to go inside and feel themselves and their own fears and feelings of powerlessness and shame. And these are people who become enormously peaceful. That's where I hope a new generation of people will come from.

#01:06:11-1#

I: That's nice and valuable and I'd like to dwell on this topic for a moment, because I often hear that, yes, the politicians have to go and they have to go and they have to go and when I answer or write, bor, it's about much more. It's about the structures that lie underneath, then very few people are interested. So in comparison, thousands of people shout yes, the politicians must go and when I then say yes, but don't you perhaps have similar structures in yourself that you denounce in the politicians and as long as you denounce the politicians you don't have to look at yourself that you would perhaps also abuse power if you had it? You just don't have it. Then there's no one left. Or maybe two, or maybe three, I'm exaggerating now. And that's why it's so important to me to gradually develop an awareness of the fact that we have to talk about much more than just a reform here, as you've already said, and a little bit of a reform there, or another person there, because these are systematic issues. And we have now listed here in the last hour, we have determined okay, we have many fears in society, we have diffuse aggression, powerlessness in society, shame you named. We are a traumatized society, to what degree can be discussed. #01:07:30-6#

B: Rather to the maximum degree, but there are just new experiences now. #01:07:36-9#

I: Exactly and now the question is yes, so this is a long way. We are faced with nothing that somehow we can now change within a very short time. We have of course, so we maybe tackle emergency reformations right now. But if we want to make this society more peaceful in the long run, maybe more relational, then we are faced with things/ #01:07:56-3#

B: Not maybe more relational. #01:07:58-6#

I: More relational, it's about much more and much deeper things. And you've named now, your way is actually to invite people to go within and that's where I would dwell. What are things besides that or maybe ways to do that, what is to do if we don't say A, we have to change everything now within two years? We can't do that before. But what in the long run is the North Star and where are the screw points, where are the roots, where is the soil that needs to be changed, needs to be nourished, so that piece by piece sometime, I'm being positive now, in fifty, a hundred years we really stand there and say,

you know what, we have now given up all weapons? What are the impulses that our society needs for that? #01:08:42-3#

B: I think first of all a sensitivity. A sensitivity to how quickly we feel hurt, how quickly we swerve into an addiction and that whenever we feel, now I'm activated again, now I'm getting back to an old hurt, develop a sensitivity to that and then not go into aggression anymore that we protect ourselves, that we don't get hurt too much. That's very important. A woman who is beaten is not her duty to stay with her husband, but she is allowed to say to her husband, if you beat me again, I want to leave. There is, of course, a right to protect oneself. But that one feels more and more within safe limits, when am I activated, when has an old trauma been triggered in me again and ultimately that people take this as an occasion that they get to know themselves more and more deeply. And that is what I call the path inward, the new inwardness. And I believe that this really takes a very, very long time. But within this process, where more and more people are going inward and not just psychotherapeutically and feeling their fears, but I find the people who are meditating exactly so that they have developed a technique of going inward on a different level and not going on the offensive and this new openness to their own feelings and fears and these meditation techniques, that will show us a new way into the future. Or that will help us when these structures break down externally, that can give us an inner hold. And I can tell you perhaps personally about myself, I have now over fifty years of therapeutic practice and it is a bit of a crazy situation, but I have for over fifty years I am in self-awareness again and again in new therapies in which I work on myself and try to come deeper again. And of course I came to these conclusions once about the research on the mother-child relationship in the first year of life. That's objective, on the outside, what I can observe. But the other step is to observe myself and my immense vulnerability and my back story in a nutshell, which I have now found out over these fifty years is that my parents already lost each other when I came into being. They were no longer in love with each other and did not ever find each other again, also stayed together all their lives. Then, when my mother felt that she was pregnant by this man she no longer loved, she went into a psychotic state that she wanted to end in the middle of my pregnancy by killing herself. So I really came at this story through a very deep research into these very early hurts and what I find when I accompany people, it's always common to see, my childhood was good and that's all okay or my father had a reason why he hit me. That you put a cloak over those early stories. If you look at the really early stories, the first years of life or that beginning of how a child came to be, the hurt is universal and not to put the parents on the spot and condemn those. They're just as much victims of a development that goes back generations. So that's a thorny road I've traveled as well. I know how much effort it has taken me and I know how much effort it will take people in the future, how thorny this path is, but it is worth it. What comes out of it is wonderful. People really feel that their fears are decreasing, their health is increasing, they are less ill and above all, and this is the most important thing, their general joy of life is increasing. And they are much more open in human contact and also feel why I came into this world, what is actually my mission, why do I live, what would I like to change about myself in this society. They are enterprising. So the path is thorny, but it is worth it. The real treasures are buried in the depths of our fears and if we can free the fears a little bit, then these treasures will break open. And that is my joyful message to people. It's not just a cramp and hell and terrible and horrible what's there in our depths, so that's like a monster sitting on our humanity and on our creativity and if we free those a little bit, then our creative tendencies, our human tendencies come out. That's my great hope. #01:14:13-2#

I: I share that and I have an image that I would also like to add to that is, instead of this image of I have to be loud or be tough or decide a lot or be very strong-willed, it actually shows an image of how much anger it takes to be vulnerable. So to stand there with a vulnerability and to say, you know what, I don't know or I realize I'm afraid or I realize I have hate, I even realize I have anger and how much greatness is actually in there, in a society where maybe politicians, but it's also just me, where I dare to say I feel

powerless right now. I would love to get angry or exercise power right now. But at the core, I am powerless. So I think often, let's say in the mainstream of society, that's a weakness. In my life more and more I realize what kind of strength and greatness is behind it when someone is willing to make a statement like that. #01:15:16-8#

B: It's exactly like that. It takes great courage to stand by one's weakness and then, that's the paradox, then the real strength comes out. And not avoiding it anymore, really feeling how vulnerable we are. We all are. And sometimes when we get into crises like this, the vulnerability is already very great and people despair and then we need someone who takes us in their arms like a loving mother or like a loving father and accompanies us through this crisis until we have ground under our feet again. #1:16:02-6#

I: And you offer this loving accompaniment, but of course also many other people? #1:16:06-4#

B: Yes, that's enormous, what's offered there in terms of psychotherapy. Psychotherapy and all the meditation techniques. You know, the big, the people are running away from the church more and more and not because they are religious, but because they are looking for their own way, spirituality and that is an incredibly creative process. And we could take this as a model, when this belief in politicians slowly breaks down, that we start to believe in our own authority, in our own power, in ourselves. But that takes courage first, to say goodbye to these strong parental images. #01:16:58-1#

I: Franz, for me it feels like we are near the end of our conversation. I think that very significant things were also said. I was also moved by the fact that we were so honest with each other about it. My last question to you is, is there anything else that's on your mind that you think still needs to be said on your part, that's still important here in this conversation? #01:17:20-5#

B: No, I can only distill the quintessence out of it. I want to encourage people to go within. To feel one's own vulnerability, that's a strength, when we feel vulnerability and that we really feel our fears of death and that that imprisons quite a lot of our creative potential and that it's worthwhile to free these fears, because then our real humanity comes out. #01:17:57-0#

I: Then I suggest we leave it with these encouraging words. I thank you for taking the time. #01:18:05-2#

B: And I want to thank you for this interview, I enjoyed it very much. #01:18:11-1#

I: Thank you very much. #01:18:20-7#